

LUTHER AT THE DIET OF WORMS.

BY MRS. E. C. JUDSON.

Intrepid, god-like man. Behold him there
Mid the assembly vast. Priests and kings
In all their royal dignity. The proud
And worldly-wise, and almost deaf
Prelates and bishops, with the varied names
Of church ambassadors, intent to awe
The great disturber of the carnal joys,
And chain him at their feet.

Behold him there—
Meek, humble, patient, yet with loftiness,
Surpassing all around, even as the sun
In morning splendor shines above the stars!
He speaks in wisdom and with mighty power,
And stands triumphant victor o'er his foes.

We see the oak, that monarch of the world,
Year after year battling the storms of heaven;
And though, perchance, touched by the lightning, will
Standing and unmoved—see wonder and admire.
A noble ship goes forth upon the deep,
Surge after surge sweeps with a vengeance by,
And every sea threatens to overwhelm—
Yet on it moves, amidst the winds and waves,
Outrides the storm, comes safely into port,
Amid the acclamations of a crowd.
Praises are showered upon the conqueror's head—
To martial courage grateful honors given.
But what are these, compared with such a scene
As we contemplate, when a child of earth
Undaunted stands, amid the fiercest war
Of mortal elements—yes, overcome,
And "more than conqueror,"—rises higher still,
And gains new strength with every victory?

And what was Luther's power? What was the rock
On which he stood, that seemed of adamant?
"I was simple," faith in God." He had exposed
The cause of truth—eternal, holy truth;
And his whole attributes are infinite
Vouchsafed his blessing. "I was Omnipotence
That gird him round, and well might he defy
All earthly foes, ay, even the hosts of hell.
O, glorious display! The power of faith—
So simple, yet sublime—that raises man
From a mere earth-worm to the exalted height
Of sonship to the Eternal—ONE WITH GOD.

APPOINTMENTS.

It will be conceded that there are, among our preachers, "different gifts," though "by the same spirit;" and also various degrees of acquired ability, in respect to the work unto which they are called. It must also be admitted that the numerous communities to which they minister in the word and doctrine, require different gifts, and different degrees of ministerial ability; not to suit their tastes, or fastidious opinions, but for the greatest degree of usefulness in these communities. We do not know that these positions are denied; but if they are, we are sure they can be easily proved. We shall therefore assume them to be conceded until some one shall deny them; and we shall base upon them what we have further to say on the subject under consideration. Our preachers all professed, when they entered the itinerant connection, that they believed that they were called of God to preach the gospel. It was not a business which they selected for themselves from among their various pursuits and avocations of life, as most agreeable to their inclination and tastes, or most likely to promote their worldly interests. They did not, therefore, stipulate for anything which might accommodate the natural desire for ease or comfort. There was no understanding with the Church, that they should choose their own fields of labor, either directly or indirectly—either by directly nominating themselves for certain appointments, or indirectly procuring such nomination through the official members of the station desired. On the contrary, they knew that the fundamental principle of the system of ministerial operation which they entered into, required of them to labor wherever certain brethren, chosen by the whole body of ministers, through their representatives, should appoint them. They professed that their only business was "to save souls;" and that they would be directed both as to how and where they could best do this work, by the constituted authorities of the Church.

But it necessarily happens to the appointing power, that individual appointees make a different estimate of their qualifications, from that which obtains in the Bishop's cabinet; and hence that dissatisfaction in respect to appointments must necessarily arise. Now, how can such complaints be avoided? Shall the distribution of the preachers throughout the work by the Bishops be abandoned, and some other mode of distribution be contrived? This is the real question which arises under each and every individual complaint made by the preachers, of injustice or injury in their appointments.

It may, then, be fairly asked, what substitute for the present plan can be devised, which will remove the existing sources of complaint among the preachers, who think their merits and claims are inadequately estimated, and which will not produce equal if not much greater evils? For we will not, because, indeed, we cannot, deny that, occasionally, there have been mistakes made in the appointments of preachers. We only allege that no system of government, or plan of executive administration, can be perfect; they must all be, more or less, subject to the fallibility and imperfection of our common nature. All that can be done is to inquire for, and adopt such a system, and such a plan, as shall appear to be best adapted to the end proposed, with the least amount of incidental evils, either in number or degree.

Assuming, then, that our itinerancy is to be preserved, and maintained in its present efficiency of operation, what can be done to prevent or remedy the individual complaints of those preachers who, from time to time, consider themselves aggrieved in the administration of the appointing power?

It happens, fortunately for us, that experiments have been made for us in this matter by seceding parties, who, untrammelled by authority, and free from the interference of those who differed from them in respect to the necessity for reform, have set about the work in earnest, and adopted such modifications of the itinerant system as their wisdom suggested. The Scotties, in order to prevent all complaints on the score of partiality in the administration of the appointing power, have allowed the preachers to make their own appointments severally, by arrangements with the circuits and stations; the appointing committee of the Annual Conferences being bound to ratify and confirm such agreements. After such ratifications are complied with on the part of the committee, they have nothing left but to provide for such preachers as have failed to effect such private arrangements; that is, for such as no circuit or station desires to have; and as this is in most cases, impracticable, a portion of the preachers of that connexion must, of necessity, "stand in the market-place idle, because no man hath hired them." Will such a system as this remove the complaint of being overlooked, or unjustly estimated? On the contrary, will it not add to these complaints the still more unmanageable, and mischievous allegation, that the more fortunate preachers have achieved their success by unfair management, and the individual influences of their friends in the desirable stations? The unsuccessful preachers will, if they partake of the common infirmities of human nature, attribute their failure to anything rather than to their inferiority in respect to preaching ability, compared with those who have been preferred. It must not be alleged that no dissatisfied preacher among us would propose such a plan as this. The fact is, it has been proposed and acted upon; and, therefore, it is fair to infer that it will suggest itself again to those who suffer themselves to "think more highly of themselves than they ought to think." Yet we suppose it hardly possible, that with such an arrangement in regard to the mode of appointment, an itinerancy can be preserved at all. The whole scheme tends inevitably to Congregationalism, and in Congregationalism it must terminate, whatever may have been the design in adopting it.

The Methodist Protestant plan is essentially different from this. Although these seceders set out as radical reformers, they stopped far short of the reforms subsequently carried out by the Scotties. It does not fall in with our present object to point out all in which either of these denominations differ from the M. E. Church, or from each other; we are only to consider the different plans of appointing the preachers to their stations and circuits. We have seen what the Scottish plan is. The mode adopted by the Methodist Protestants is, as we have said, a much less radical reform. They make the appointments by a Committee, composed of ministers and laymen, selected by the Annual Conferences severally. At least this was their plan originally; whether it has been altered since, we are not advised. Now, would this mode of appointing preachers obviate the evils, or remove the complaints we have noticed as occasionally occurring under our plan?

In the first place, under our plan, the appointments are made by General Superintendents, elected by those over whom they exercise this prerogative, and holding their office during good behavior. Of course they have no appointments to look after, or provide for themselves, and, therefore, cannot be misled by self-interest in the exercise of the appointing power. Under the "reformed" mode, the preachers of the Stationing Committee must be provided with stations themselves; and allowing them to be men—of the best of men are only men at best—they will take care of themselves. The laymen of the committee, too, will be under a similar temptation, as the stations and circuits to which they belong are to be provided with preachers, and the officers of each one of them may think their case a very peculiar one, requiring special accommodation. Now, we ask, is it likely there would be less frequent occasion of complaint, or less complaining, under the operation of this "reformed" plan, than under that of the Methodist Episcopal Church? If any one think so, we have only to say, he is less versed in the history of reform than he should be.

But there is a still stronger objection to lodging the power of appointment with committees chosen by the Annual Conferences. They could not make the necessary transfers from one Conference to another. Our brethren of the English Conference do this important part of Conference business through a committee; but they have only one Conference, while we have twenty-five. Transfers are more frequently made now than the common good requires. Committees could not make them at all. To effect a removal from one Conference to another, there would necessarily be required, first, a request from a station or circuit to the Annual Conference to which it belonged, to be left without a preacher, and a private arrangement with a preacher of another Conference to come to the said circuit or station; and secondly, the preacher so applied to, must request of his Conference to be left without an appointment, that he may accept the call. The whole process would be, in its nature and its results, Congregational, not Methodist, and ultimately sap the foundation of the itinerancy. It would be seen from all this, that Edmund Burke was right when he said, "It should be repeated until it comes into the currency of a proverb, that to innovate is not to reform."

Under such circumstances, it is a matter of great gratulation with us to be enabled to say, that in our visits to the Annual Conferences in different parts of the connection, we have very seldom heard any complaint against the Bishops. It is really surprising, considering the numerous cases of difficulty which present themselves, the many cases of hardship, growing out of the individual circumstances of the preachers, which the Bishops cannot alleviate, much less remove, in making the appointments, that they should be so universally esteemed, loved, and confided in. We have very seldom heard an imputation against either their wisdom or integrity, even from those who considered their appointments as a hardship and an affliction. But, then, some one, or more, of the poor Presiding Elders, who constitute the Bishop's council, are made the scape goats; and the disappointed preacher indulges the opinion that his case has been misrepresented, or not fairly represented to the Bishop; that either their prejudice against him, or favoritism towards others, has turned to his injury in the cabinet, &c. &c.

Now we do not undertake to say that such alleged grievances are never just. We have never been in a Bishop's council, and cannot know whether these things happen there, or not. But we do say, that if a preacher is thus injured, the blame which the Presiding Elder deserves

does not exonerate the Bishop, if the preacher has done his duty. The Bishop is always accessible to the preachers individually, and every one may represent his own case, personally, or by letter, making known whatever peculiarity in his circumstances he may judge requires accommodation. And if he does so, it is an indispensable part of the Bishop's duty to take his communication into consideration. And we have reason to think that the Bishop has it not in his power to relieve the case; and more frequently that what the preacher thinks very peculiar in his circumstances are common to a hundred others; or are balanced in the cases of many others by circumstances quite as peculiar, and equally requiring accommodation. The same thing occurs in regard to stations and circuits. It is not uncommon for these to apply for particular preachers on account of peculiar circumstances, when one-third of all the stations and circuits in the Conference consider themselves entitled to special accommodation for the same reasons, or for reasons equally imperative. An old Presiding Elder once concluded the report of the state of his district, in an Annual Conference, by remarking that "all the stations and circuits in his district were in peculiar circumstances, and required special accommodation from the appointing power."

Again, it must be considered that a Bishop is not bound to act in conformity with the opinion or advice of the Presiding Elders, in council, or out of council. He is bound to procure the best information within his reach, and he calls upon the Presiding Elders for this information, because from their position they ought to be able to supply it better than any other members of the Conference. All the preachers, and all the circuits and stations, come under their respective observation, collectively, through the Conference year; and allowing them to possess ordinary ability, and to be men of integrity, no other council, composed of an equal number of the other members of the Conference, could be expected to communicate the same amount of information to the Bishop, in respect to the qualifications of the preachers, or the state of their various fields of labor, or to offer him so good advice. Yet, we repeat it, the Bishop is at liberty to seek information and advice anywhere, and from anybody, and to make up his judgment, and to act upon the best advice, wherever it may be obtained. To put the appointments to vote in the council would be to transfer a trust, committed to him by the General Conference, which is inalienable; and would be to set a precedent which, besides being without warrant of Discipline, would, if generally adopted in practice, lead to a total want of confidence in the episcopacy; than which we know of no greater evil which could befall us as a Church, short of the withdrawal of the Divine favor. It should, therefore, be an abiding principle with us, never, even by implication, to transfer the responsibility of the Bishops to the Presiding Elders. True, a Bishop may be misled by a Presiding Elder, and Presiding Elders may do so either from ignorance or design. But in either case, the officer is of the Bishop's own selection and appointment, and so far he is responsible for the evil; and, as he can remove the incumbent at pleasure, he holds in his hands the means of securing fidelity to the trust reposed, by showing that no member of his council will be permitted to abuse his confidence a second time. If it be alleged that the same Bishop does not always preside, it may be answered that there should be, and there no doubt is, such an understanding among the Bishops as would secure a uniformity of administration in all such matters. On the whole, we are confident, that after what has been said about the power of Bishops, our chief danger from the quarter arises, not from the exercise of episcopal powers and prerogatives, but from the natural desire to avoid responsibility by relaxation in the strict exercise of them. A Bishop has no right to transfer any part of his trust to the Presiding Elders in council; and therefore the advice of his council cannot be pleaded in excuse for any error in the exercise of the appointing power. He is entitled to the common indulgence for human weakness, but to none on account of any portion of his trust or duty which he may turn over to the council he voluntarily selects, and may dismiss at pleasure.

We have been thus particular in regard to the relation and functions of Presiding Elders, because we fear there is a growing disposition in our connection to impute to the man interference and a control in the appointment of the preachers, which we have no reason to believe they exert; and which, if they ever do exert, must be attributed to an unjustifiable usurpation of the exercise of episcopal functions. The remedy is not to be obtained, it has only to be applied. Meantime the imputation on the Presiding Elders has, in some degree, degraded the office, and, unless it be removed, or counteracted, the office will be abolished—a change in our economy for which we think we are not prepared; although we do not see why the appointment of such officers should be made imperative upon the Bishops in all parts of the connection. We think they are indispensable in some places, while we think a different arrangement, less expensive, and equally efficient, might be contrived for others, if it were left discretionary with the general superintendents to appoint Presiding Elders where they deemed them necessary, or to make some other arrangement where they might find it safe and proper. We understand, however, that our Canada brethren, after having abolished the office of Presiding Elder, and making an experiment with chairmen of districts, as in England, have been compelled to return to their original policy, because, as with us, they operate among too sparse a population for the practical working of the English plan.

To conclude. Our correspondent has assigned very satisfactory reasons for his preferring city stations; though, as Sir Roger de Coverly says, "much may be said on both sides." But our friend has given us no reasons why these city stations should prefer him; and as he appeals to the Bishops, they may, possibly, require to be satisfied in this particular before they feel authorized to comply with his wishes. We acknowledge that his literary abilities, and natural endowments are placed in a favorable point of view by his letter, and hence we are puzzled to account for his having any occasion to solicit favors. We incline, however, to attribute it to an excessive and invincible modesty, which has not only concealed his merits from the Bishops, but also from the brethren of the cities. He must allow us to encourage him. He must, for the sake of the city stations, if not for his own sake, dismiss his reserve, and show that he has no occasion to beg his way to them through the episcopal council, but is able to command the position he desires by force of superior qualifications. But then our friend must allow, that neither all aspirants nor all claimants are of his own calibre; and the city stations, as well as all the other stations, are entitled to some consideration by the Bishops, and are not to be made mere conveniences to gratify those "who cannot preach and will not learn." But pleasant as it is, every preacher who

enters our connexion agrees to our Church polity in respect to the mode of appointed preachers, as well as in all other respects. In this part of our economy it was from the beginning understood, that in the appointment of the preachers the general superintendents were to make the interest of the Church, and the propagation of the gospel, the first and great consideration, and that only such accommodations of the preachers as could be afforded without compromising, or embarrassing these primary interests, was to be allowed; and in all these matters the Bishops were constituted, by the preachers themselves, the sole judges. When we resolve to abandon our present economy, and make the primary consideration of our ecclesiastical association the gratification and accommodation of preachers by appointments for which they are not qualified. Until then we shall probably persist in the practice of our fathers.

TRUTH IS A JEWEL.

PARSONS COOKE ON METHODISM.

Mr. Editor,—A few days ago, for the first time, I met with a pamphlet entitled, "The Congregational Register: or, Comparative and General Statistics. January, 1847. By Parsons Cooke, Boston: Published for the author." Knowing the author to be a distinguished writer, I bought the pamphlet, without examining its contents.—On reading it, I was surprised and pained, to find on the 10th page, these words: "The doctrines of this church (the Methodist Episcopal) are Arminian or semi-Pelagian; hence arose its despotic form of government." Now with all due deference to Mr. Cooke's talents and character, I say, both the premises and the conclusion, in the above assertion, are untrue. I take the premises, for the present, with a view to show that they are unsupported, and untrue. "Arminian or semi-Pelagian." The word "or" I understand to imply here, that Arminianism and semi-Pelagianism are substantially one and the same thing. I take, then, the Pelagian character ascribed to the doctrines of the Episcopal Methodists. Mr. Buck, a good Calvinist, in his Theological Dictionary, page 434, (Philadelphia Edition, 1826,) says: "They, (the Pelagians,) maintain the following doctrines: 1. That Adam was by nature mortal, and whether he had sinned or not, would certainly have died. 2. That the consequences of Adam's sin were confined to his own person.— 3. That new-born infants are in the same situation with Adam before the fall. 4. That the law qualified men for the kingdom of heaven, and was founded upon equal promises with the gospel. 5. That the general resurrection of the dead does not follow in virtue of our Savior's resurrection. 6. That the grace of God is given according to our merits. 7. That this grace is not granted for the performance of every moral act; the liberty of the will, and information in points of duty being sufficient." Now, Mr. Editor, I think that you, and every intelligent Methodist, will be as much surprised at the information that this is Methodism, or that Methodism is semi-Pelagianism, comes half way to this, as I was on reading Mr. Cooke's pamphlet. Mr. Cooke has never, so far as I know, been distinguished for a catholic spirit, especially towards the Methodists; and the above assertion of his is not calculated to convince Methodists that he regards them more favorably than he has in years past. He may preach his own Calvinistic doctrines, decrees and all, to his heart's content, in his own pulpit, and in the pulpit of which he is editor, and the man has a right to say, Why do ye so? he may believe and say the moon is green cheese, for what I care; but when he undertakes to tell what others believe, they have a right to correct him if he does not state their belief truly. It is painful to think of the above assertion in his pamphlet. I know it is not true. I know, too, that Mr. Cooke is a well read man, and ought to understand, at least substantially, what the different religious denominations around him do believe. How, then, has it happened, that he has grossly misrepresented the belief of the Methodists? A man of limited information might plead that he had ignorantly and unintentionally done this. A man of exceptional moral character, or of no religion, might have done this more consistently with himself, than an evangelical minister of any church.— Several years ago an article appeared in Mr. Cooke's paper, which gave a distorted and false account of the Methodists. It was said in the time, that the article was written by a man on Cape Cod, and Mr. Cooke did not see it till it was printed. But no apology or explanation was ever given in the Puritan. Does this look as though Mr. Cooke endorsed even that article? Wonder if the man on Cape Cod did not write the piece in Mr. Cooke's pamphlet? If Mr. Cooke does not correct this matter in the pamphlet, but lets it go as he did the piece in the Puritan, the Methodists will believe that in both cases he has grossly misrepresented them, or endorsed the misrepresentations. If he undertakes to sustain his position in the pamphlet, it will then be time enough to examine it more argumentatively. In the mean time, let me say, I regard such misrepresentations of any denomination as unchristian, and ungentlemanly. They do no service in the cause of religion, and are fatal to that brotherly love and fellowship which our holy religion is calculated to inspire among all real Christians. Nay, more, they are calculated to foster infidelity in minds not religious; for how can they believe in our religion, when they see it inefficient to make us treat each other justly, honorably, and truly?

While there is a lack of truth, honesty, and justice towards one another, it is strange that revivals of religion are few and far between, in our churches? Our meeting houses and congregations may be large and imposing—our pulpits may be adorned with literary men, we may have learned and eloquent sermons, but will Christ by his Holy Spirit dwell and reign in us, or honor us as instruments of salvation to others, while we bite and devour one another? Christians never did, and never will in this world, perfectly agree in opinion; but should they not walk honestly towards each other, and deal truly with one another? I deem these remarks not irrelevant here—not unneeded for. If they imply a sharp rebuke, the reader will judge whether the occasion demands something of the kind. A man who has little intercourse with any but those of his own sect, and is zealous for their peculiar interests, honors, and even flattered occasionally, by his friends, for his zeal and ability in advocating and defending that sect, such a man may do great injustice to others, without fully realizing what he does. Before closing these remarks, I wish to say most distinctly, I think there is scarcely a sin which more easily besets professors of religion generally, than evil speaking; or that ministers are more neglectful about reproving, when it refers to persons of some other denomination than their own. This is a crying evil, which nothing but perfect love can cure. Methodists, as well as others, fall into this temptation, unless they are kept from it by sanctifying grace.

A LOVER OF TRUTH AND OF GOOD MEN.

RESURRECTION OF THE HUMAN DEAD.

BY REV. JONATHAN D. BRIDGE.

No event preceding the Judgment is so sublime and important as this—because, first, the same body which is laid in the grave will be raised by the power of God, and the long, long since departed, shall fly back to inherit the reanimated dust as an immortal treasure; and, when the soul and body are thus re-united, every man shall give an account of himself to God, being "judged according to his works."

"Yet in my flesh shall I see," is the confident language of Job; and the Psalmist responds, "I shall be satisfied when I awake in thy likeness." "They that sleep in the dust shall awake." And "marvel not at this, for the hour is coming in which all that are in their graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Then shall come the close of time, and the termination of all its scenes and associations. All the prophecies will have been fulfilled. The silver trumpet will be hushed in endless silence, and the acceptable year passed for ever.

"The jubilee
Is ended, and the sun begins to fade."

The labors of the Christian ministry have ceased, and the toils of the kingdom of God are over, nor is there longer a Day's man in heaven to intercede for sinners. Christ is no more our mediator, but fills the sterner office of a Judge.

"Vengeance begins to tread the great wine press
Of fierceness, and of wrath; and merry pleads—
Mercy that pleaded long, she pleads no more."

The heavenly bodies have ceased their revolutions, and no longer measure out years of mercy and probation to man. Their shining and their beauty are eternally effaced. The sun is clothed in darkness, the moon is wrapped in her vestments of blood, and the stars are veiled in the gloom of the

"Last night; the long, dark, dark, dark night,
That has no morn beyond it."

The enchantments of earth no longer enchain and bewilder the neglecters of salvation, for now the immense, the unspeakable interest of the living and the rising dead, is manifested in the imploring gaze of all generations upon the Judge from whose decisions none can appeal.

"The living look with dread,
The afflicted dead arise,
Straight from their monumental bed,
And lift their ghastly eyes,

"Horror all hearts appal!
They moan, they shriek, they cry;
But rocks and mountains on their fall,
But rocks and mountains fly!"

"And lift their ghastly eyes!" How dreadful to the unregenerate throng—lovers of the world, neglecters of the gospel, sensualists, unbelievers, haters of God, and all religion. In time they were living illustrations of depravity, who scorned moral purity and restraint—who coveted heirship with the beasts that perish, and who in eternity must become monuments of wrath, "vessels fitted for destruction."

These children of pleasure, these students of iniquity, and professors of faith "in all unbelief," those who, in the brief years of their pilgrimage had become astonishing proficient under the tuition of Satan, are yet alive! The voice of the angel of the resurrection rings to the "deepest depths of the unfathomable deep," evoking the felon spirits who have been turned into hell with all the nations that have forgotten God. They hoped for annihilation, but found it not. They wished, they hoped, they almost dared to say, the Bible was a lie, but now they find it awfully true. It warned them to repent, to prepare to meet God in the Judgment—in the wreck of matter and the crush of worlds; but they heeded it not, and now, ascending from the desolate shore of the burning lake, through the grave and the resurrection body, they see the world on fire and the elements melting with fervent heat. The great universe heaves with agony, and groans with the unspeakable torture of its dissolution!

"Nature dies,
And God and angels come to lay her in her grave."

The great white throne appears, and him that sitteth thereon, while thousands minister to him, and ten thousand times ten thousand stand before him; the Judgment is set, and the books are opened.

CONGREGATIONAL SINGING.

There has been a good deal of discussion of late throughout the country in behalf of reviving the Scriptural and good old way of singing in the churches. Confessedly it is of the highest importance to enter upon a reform, if it is desirable to see the congregation interested in public worship, and vital religion saved from universal decline.— In the Congregational as well as other dissenting churches of England, the whole congregation are not only at liberty to participate in the praises of God, but are expected and desired to participate; and nothing strikes their ministers so offensively in visiting this country, as the degenerate, Papiistical usages of our churches. A reform in this particular would attract new worshippers to the house of God, in the services of which they had something to do; the sluggishness and sleepiness induced by the long continued immobility of posts would give place to mental activity and exhilaration under the power of universal praise; and the affections being moved as well as the understanding enlightened, the gospel, instead of being preached in vain, would have free course, and be glorified. It requires wisdom and consecration of no small amount to bring about the change; but the end is worth the pains of an attempt.

The writer of the following communication in the Journal of Commerce speaks strongly but not extravagantly.—Cong. Journal.

In my going up and down in New England, these last few months, I have been confounded with what I have seen in the churches of almost all denominations, in relation to the important part of the public worship of God, which consists in singing. Would you believe it, in scarcely one church, which I have been in during the last six months, have I heard any one sing, (save perhaps in the doxology, or in some extraordinary case) except the choir! This does amaze me.— If there be any part of divine worship in which all the people should take part, it is that of the praises of God. And of all portions of our country where I expected to find the whole congregation take part in this delightful act of religious service, New England is the very first. But I found that even the all-souled Methodists are sinking down into that most wretched of all practices—of having the choir, often consisting in part or whole of hired singers, do all the singing, and the congregation sitting or standing in perfect silence, and this, too, emphatically in the land of singing

schools! Shade of Ichabod Crane! How in the world has this come about? What, in a land where every body has gone to singing-school and learned more or less of the elements of vocal music, has it come to this, that it is impossible to train a congregation to sing 50 or 100 good tunes, in which all who can sing may unite? What is the matter? Must the edification of the people, must the praise of God by the people—even by all the people—be sacrificed to exact harmony, to refined and elegant music, uttered indeed very often by a "thoughtless tongue?"

For my part I am not astonished to find religion in a very low state in the churches of New England, so long as a most important part of divine worship—the most popular—is so conducted that the congregation has little more interest in it than in listening with feelings very similar to those of the spectators in a theatre. This is all wrong. I would rather, indefinitely rather, have the whole-hearted singing, even if not scientific and accurate, of a good congregation, than the cold manner of conducting this portion of divine worship.— The fact that it exists is proof enough that there is but little spiritual life in the churches in these parts.

I am no enemy to choirs, if they be of the right sort; but I do protest with all my might against their monopolizing the singing of the house of God. And I protest, too, against the foolish practice of allowing choirs to be eternally introducing new tunes—on purpose to prevent the congregation, in consequence of not knowing them, from taking part in the music. Very few of the new tunes, now-a-days, can be compared with many of the old ones known to almost every body. I do not hesitate to declare that if I were pastor of a church where such a state of things exists as I have seen in very many of the best churches in New England, during the last six months, I would instantly demand a dismission, and go to the heathen rather than take another such charge. I say this in sober verity. I believe that there is a vast deal of downright wickedness in all this matter. I speak my honest opinion on the subject, without knowing, or caring to know, the opinions of others. I feel quite sure the great God whom we worship, does not approve of this manner of publicly conducting his praise. I am inclined to think that David understood what was the divine mind on this subject. And when he exclaims so often in the very psalms which he composed for the public service of Jehovah, "Let the people praise Thee, O God, yea, let all the people praise Thee," he did not mean to say let the choir praise Thee, O God; yea, let all the choir praise Thee. No, no, he meant no such thing. Nor did the divine Being intend that he should mean so.

I hope, Messrs. Editors, that you will lift up your voice like a trumpet against this dreadful departure from the divine pattern, as well as from what the exigencies of human nature itself demand. What can be more natural, or more commendable to edification, than for a whole congregation to join in this delightful, this heavenly portion of public worship?

ANECDOTE OF STEPHEN GIRARD.

The following capital anecdote, illustrative of the peculiarities of the late Stephen Girard, of Philadelphia, is from the New Bedford Bulletin. We have not seen it published before:—

Mr. G. had a favorite clerk, one who every year pleased him, and who, at the age of twenty-one years, expected Mr. G. to say something to him in regard to his future prospects, and, perhaps, lend him a helping hand in starting him in the world. But Mr. G. said nothing, carefully avoiding the subject of his escape from minority. At length, after the lapse of some weeks, the clerk mustered courage enough to address Mr. G. upon the subject.

"I suppose," said the clerk, "I am now free; and I thought I would say something to you as to my future course. What do you think I had better do?"

"Yes, I know you are free," said Mr. G., "and my advice to you is, that you go and learn the cooper's trade."

This announcement well nigh threw the clerk off the track, but recovering his equilibrium, he said, if Mr. G. was in earnest, he would do so. "I am in earnest," said Mr. G.; and the clerk, rather hesitatingly, sought one of the best coopers, agreed upon the terms of apprenticeship, and went at it in earnest. In process of time, the young cooper became master of his trade, and could make as good a barrel as any other cooper. He went and told Mr. G. that he had graduated with all the honors of the craft, and was ready to set up his business; at which the old man seemed much gratified, and told him to make three of the best barrels he could get up. The young cooper selected the choicest materials, and soon put in shape and finished his three barrels, and wheeled them up to the old man's counting room. Mr. G. said the barrels were first rate, and demanded the price.

"One dollar," said the clerk, "is as low as I can live by."

"Cheap enough," said his employer; "make out your bill and present it."

And now comes the cream of the whole. Mr. G. drew a check for 20,000 dollars, and handed it to the clerk-cooper, closing with these words: "There take that, and invest it in the best possible way, and if you are unfortunate and lose it, you have a good trade fall back upon, which will afford you a good living at all times."

JOHNSON'S STYLE.

Dr. Johnson had two dialects; one was pure English, the other Johnsonese. His letters from the Hebrides to his hostess, Mrs. Thrale, are a specimen of the former; his journey to the Hebrides is a specimen of the latter. "When we were taken up stairs," he observes, in one of his letters, "a dirty fellow bounced out of the bed on which one of us was to lie." The same event, is thus stated in his Journey: "Out of one of the beds on which we were to repose, started up, at our entrance, a man as black as a Cyclops from the forge."—Ladies Repository.

PUNCTUALITY.

"I give it," said the late Dr. Fisk, "as my deliberate and solemn conviction, that the individual who is habitually tardy in meeting an appointment, will never be respected, or successful in life." "There is some severity in the remark; but we endorse it as a truth, sustained and corroborated by all the observation which, in our short life, we have been able to make, and which the experience of none can possibly invalidate."—Ladies Repository.

Those that can separate us from all our friends, yet cannot deprive us of the gracious presence of our God.

WHAT'S THE NEWS?—AGAIN.

MR. EDITOR:—Peter was saucy, as I reported him in the paper of Dec. 8th, about you. I did not say you had not "news" enough, but the trouble is with Peter; he will not read anything but "bloody battles," "railroad accidents," "steamboat explosions," or something as exciting; and he abuses by his words, deriding, stinging stupidity. We have too many such mindless louts; it angers me. My sister says you have too much Mexican news to suit her; she never reads any of it, if she can avoid it, and does not have a "taste" for it, she says. So it's difficult to please everybody. It was a mistake of mine, or the printer, in saying "advantages of ignorant or slave servitudes." Every one will see the disadvantages of it, I hope, soon.

Yours, RICHARD.

For the Herald and Journal.

"THE PROPERTY QUESTION."

DEAR BR. STEVENS:—I have read, and reread with deep and abiding interest, your editorial in the Herald and Journal of the 11th inst., suggesting a plan for the amicable adjustment of the question of property. I confess I see no way in which the South can be the loser by adopting it, or some one involving its principle features; but that they will be decidedly the gainers in more respects than one, by a course, I think you have clearly shown. And inasmuch as this appears to be the only constitutionally valid and an endless litigation upon this question, the immediate, and remote results of which, to the whole church, both North and South, would be almost infinitely greater, than the total loss of a thousand "Book Concerns," I most sincerely hope the ensuing General Conference, may in their wisdom and candor, be able to adopt the plan which you suggest, (or some one similar), by which the pretended claims of the South may be virtually met—the constitution of the church preserved inviolate, and the "very appearance of evil" avoided, on our part, at least.

Yours, affectionately,

S. A. CUSHING.

For the Herald and Journal.

BR. STEVENS:—Your suggestions on the "property question," at this juncture, are timely, and it is to be hoped they will be maturely considered by all who have the peace of our Zion at heart. The whole matter is one of vital importance and interest to us as a denomination. We are the word of God proclaimed, seeking redress by law. ("Dare any of you having a matter against another, go to law before the unjust, and not before the saints?") It is certainly desirable to avoid, by every possible means, such an appeal. Rather let loss be suffered! Rather let wrong prevail! Rather, than that the Christians should appeal to wicked men to settle their disputes.

And as to this question, suppose the judiciary before whom the question is brought, decides in favor of the North, then must the South be compelled to submit. But it will be evident, that an increase of embittered feeling must be engendered thereby, which will induce continued manifestations of hostility. Our intercourse will be more subject to embarrassment than it now is, and successive events will give rise to successive complaints from either party. But reverse the case. Let the legal decision be in favor of the South, this will not allay the strong feelings of disapprobation in the North. The church in the North will be disposed to attribute such a decision to the pro-slavery influences which may have operated to bring it about, or to political considerations. The fact is, that this question cannot be settled by law, without bringing about political and political prejudices. Besides, what is so clearly obvious and manifestly true, that the South is a seceding party, and hence, has no claim in equity (1) to any portion of the property of the Meth. Epis. Church, will even operate against a willing and quiet acquiescence in such a decision. And also will such a decision powerfully operate to deter any further liberality to sustain an institution, or to accumulate funds, which by any legal decision, can be given over to those who may choose to go out from us.

If then the difficulty can be settled among ourselves, how much evil will be avoided, and how much more honor and glory redound to God. Let the whole matter be put into the hands of a plenipotentiary committee, at the next General Conference, composed of men of ultra and of medium views of either side, and let them determine upon a final and irrevocable decision of the whole matter in dispute. If necessary, let the proposition to change the "restriction rule," be again submitted to the Annual Conferences. Let this grand committee meet as soon as the decision of the Conferences shall be known, and then finally arrange the matter. (2) This is the only way I can see for effecting any amicable or satisfactory arrangement.

Your suggestions are good as to a basis on which to act, provided the thing is practicable. With due deference, however, I would suggest a difficulty or two which embarrasses your plan.

1. The parallelism between Canada and the South is not a true one. Canada separated "amicably." Did the church south do this? Has it not been rather by a violent and premature rupture? It is true a basis of separation was agreed upon by which it might ultimately be peacefully brought about. It is considered, that the south effected their present separation in conformity with these provisions? This being admitted, then the cases are widely different. The Meth. Epis. Church never considered it desirable to have a separation. Every hand, every voice of that church was raised against it. What was finally agreed upon, must be judged of as a forced measure, adopted only to conciliate the south, and it was supposed that the time between the General Conferences would give ample opportunity to allay the existing excitement, and keep the church together. The South saw this, and to prevent it, took at once a violent and disruptive course. No argument can be based upon the parallelism, however desirable it might be to do so. (3)

2. But admitting that an arrangement is made for the south to have our books at cost; will not the Book Concern by this measure become trammelled in its work for the north? For instance, a work is presented to the Book Committee for publication. But in this work are found strictures upon the subject of slavery. Now what will be the reasoning of that committee? Why very naturally as follows: "If we publish this work, we must do it independently of the south, for they will not purchase it. It will not sell there. But we cannot afford to publish it alone. Either the offensive matter must be removed in order to suit the work for both markets, or we cannot consent to publish it. And then again if we do, will not the south complain that we issue books which we know they will buy, or accuse us of a design to keep up an excitement on this vexed question? The work must be rejected." The same influences will operate to this result, as induced to the obliteration of the whip, chains, and manacles, from the Missionary certificate, in order to please the south. There will be, as the south say, a successful sale of the south, so far as we are concerned, will be seriously embarrassing. Nor can this contingency be provided against, if we have any union with the south (5). They have left us. Peace be with them. Let them, some arrangement, if any, be made for the north and the south independently (6).

3. But then again, have we any reason to think that the south will suppose us sincere in proposing to them to support and keep alive our great Anti-Slavery Book Concern, for such must be the character of the northern establishment (7). Such indeed it is already viewed by the south. Since it is not to be in order to receive the countenance and support of the northern church. The dollars and cents will not be the great great fact from the south. They do not calculate so closely in this matter as we do. But they are alive to the interests of slavery. They will prefer to agree with some private concern, of either a favorable or non-committal character, and not with a decidedly anti-slavery establishment.

4. But the pecuniary consideration is a very small one (8). Either the north or the south can keep alive and maintain separate concerns (9). Better for them to do it. It will prevent all future difficulty. We shall then be able to act freely and vigorously in the great anti-slavery field. It will then be an anti-slavery church North, and a pro-slavery church South. There must be no staying off this issue for the sake of peace. There must be no dodging this question for the sake of present ease. We must meet the whole subject like men, like Christians, and if possible settle it beyond the power of a resurrection (10). With unaffected diffidence, I submit these thoughts to my brethren, and, as the editor has opened the door, I can but hope that there will be a friendly discussion of the subject.

Yours,

C. S. MACRAE.

Webster, Nov. 26.

REMARKS.

1. We do not precisely comprehend our correspondent here; the secession of the South does, we think, destroy its claim in law, but not altogether in equity, unless other reasons concur.

2. Our correspondent does not tell us how this plenipotentiary committee of "ultra and medium" men are to be brought to an agreement among themselves; and, if they should act as he proposes, after another decision of the Annual Conferences, we cannot imagine in what respect they will differ from the commissioners appointed by the last General Conference. The decision of the Annual Conferences would, to us, have no doubt, place them in the same helpless condition where the decision already rendered left the Commissioners.

3. Our correspondent represents doubtless here, the views of some, but not all; some members of the General Conference openly contended for the propriety of a separation; Dr. Elliott even advocated it on grounds independent of the slavery controversy, and many wise men agree with him. We believe ourselves that the division was inevitable, and in view of slavery, altogether desirable. New England we think, generally believes so. But what has this to do with our plan respecting the property? The parallelism of the cases of the South and Canada, is of no importance whatever so far as their modes of separation are concerned, the parallelism between the arrangement of the property question with Canada, and our mode of arranging it with the south, is the only analogy which logically concerns to our scheme. That scheme expressly proposes to meet the case without admitting or denying the claim of the south. It has nothing to do, and needs nothing to do, with the question of claim, forasmuch as it detracts not a cent from the property as a northern interest, but preserves it wholly as it is, and but affords our salutary books to the south, (what we suppose there can be no objection to doing, even with the Pope or Satan himself, were it possible), it certainly would be absurd to involve with it the abstract question whether or not the south has a claim to it. Claim or not, if this plan will not (as was proved) take a mill from the north, if it will be doing good to the south, without assuming responsibility for its alleged sins, any more than similar efforts among pagans or papists assume such responsibility, and if, meanwhile it will settle this exasperated quarrel, whose good sense or good conscience, will require him to stop and speculate about the totally foreign question of "claim or no claim."

If we have yet to settle this controversy only by a scheme based on the question of "claim," we have no hesitation in saying that all hope is gone, and that the case must go before the civil authorities, notwithstanding the deprecations of our correspondent. The "claim" of the south never will be admitted—at least sufficiently to allow a settlement by the majority required in the Sixth Restrictive Rule. Several Conferences have already, whether rightly or wrongly, voted that there is no such claim. There is no hope, we repeat, except on some mode of settling the difficulty, independently of the question of claim, as we have proposed. Would to God that both sections of the church could see the critical posture of the difficulty, and consenting to waive all unnecessary questions, settle it as practical questions should be settled by men of practical sense. By the plan we have proposed, this can be done, we have presumed to think, without offence to the conscientious scruples of either party.

4. Of course; and what advantage in this case will we have if the south has a separate book interest entirely? If we cannot publish any given book without them, on the "plan" proposed, can we do so without them at all? The fact is, no such difficulty as is here supposed, can possibly occur. There is no work necessary to publish, which we could not issue with or without them.

5. The proposed plan fully provides for it. It simply offers the south such books as it chooses, at cost price, leaving it to sell them by its own independent agents, and at its independent depots, and leaving us the right to publish what we please, at our own cost, in the same manner as the Harpers or any other firm would do were it engaged to print books for the southern church, and meanwhile carry on its own independent business. Our correspondent has certainly failed to examine the "plan" attentively in this respect.

6. We need not inform our correspondent that such expletives as these, have more facility than applicability about them. The practical question is, how shall we provide this "peace with them?" or this "arrangement for the north and south independently?" The latter is what the last General Conference ordained conditionally, but the Conferences have neglected the condition, and will neglect it again if it is again proposed. There is no hope here, we repeat. The proposed "plan" virtually provides for the independence of the two bodies, as we proved in the discussion of it. As we have more apprehension of hasty objection to it in this respect, than in any other, we must beg our brethren who have difficulties on this point, to reexamine it.

7. We propose no such thing. Our correspondent did not certainly read with deliberation our article. According to it the south will do nothing to "support or keep alive" the "northern establishment." It will not yield it a cent, but simply take what books it pleases, at cost price.

8. It is the chief one—there is no other main point in dispute between us on the subject.

9. This is not the question; the question is, how we may prevent further disturbance, civil prosecutions, and scandal to the whole Christian world, from this quarrel! But still we do not admit unqualifiedly the statement of our correspondent. We have now but few, if any more books on our list than we need (any, we need it doubly augmented), and if we are to divide, say equally, with the south, then, to maintain the present efficiency of the concern, we must supply ourselves again with one half of our present stereotype plates, machinery, &c., amounting, perhaps, to some \$300,000. It is easy to say we can do this, but it is more reasonable to say that it will not easily be done.

10. We regret these remarks. They are too ad captivum for the purely practical character of the question. They would do well enough if the "plan" proposed that the North should assume any responsibility for the relations of the South to slavery, but as repeatedly affirmed, it proposes none more than would be assumed for the errors of Popery or Paganism by the sale of our useful books at cost price to pagans or papists. This is a marked peculiarity of the plan.

We are compelled to answer thus briefly our correspondent, and such brevity precludes all ceremony; we have already published favorable notices of the proposed "plan," and have abundance of them on hand; that there must be difficulties in it as in any other, we admitted when discussing it, but it is, to say the least, very natural that we should still think it a desirable one, and we firmly believe that there is no practicable mode of adjusting the question except on substantially this basis. We have no hopes of its favorable consideration, by the South at least, till a future and calmer period; but we do wish the M. E. Church to stand, in any event, before the public, with an overture to the South which shall be adequate and honorable in the eyes of all reasonable men.

PRESIDENT'S MESSAGE.—We give as comprehensively an outline of this document as our limits will admit.

HERALD AND JOURNAL.

WEDNESDAY, DECEMBER 16, 1847.

REMOVAL.

Our office of publication is removed from No. 3, to No. 7, Cornhill, up-stairs.

THE POPE AND THE JESUITS.

WILL ITALY SUCCEED.

The new Pope, it is well known, experienced considerable inconvenience in his first movements, from the Jesuits, and at the fortunate discovery of the late plot for an insurrection in Rome, the indignation of the people was intense against that infamous order. History has but one testimony respecting it—it has always been an inexorable league against the rights of humanity, and a pretension on its part to sympathy with popular liberty, could be received by those who know anything of its history only as ridiculous hypocrisy. Yet it has actually dared to attempt this truly ludicrous simulation. Finding that the reformatory measures of the Pope have called forth such general demonstrations of sympathy and applause, this diabolical clan—veterans in historical infamy and deeds of blood—has come forth in the person of its "General,"—bowing and scraping before the Pope, with eloquent protestations of sympathy for the Pope and the cause of universal reform, and assuming that its sympathy in this respect is a matter of public notoriety—and this, too, just after the public humiliation of the order in France, for its dangerous tendencies, and while its presence in Switzerland is actually involving that noble land in civil war. Roothan, the "General" of the order has published in the *Courier Français*, Paris, a letter, in which he uses the following grandiloquent terms:—

"It is as much opposed to truth as to public notoriety, that the Jesuits are in a condition of permanent conspiracy against the august Pontiff whom the whole universe greets with its acclamation. To love, to venerate, to bless, to defend Pope the Ninth—to obey him in all things—to applaud the wise reforms and ameliorations which it may please him to introduce—is for all Jesuits a duty of conscience and of justice which it will ever be a pleasure to fulfill. This duty, common to all the subjects of the Roman States, will be the more easy to perform, as the Holy Pontiff now seated in the chair of Peter, joins to the sacred character with which he is invested, all the virtues which the church honors, all the great qualities which the world admires."

Out on such barefaced dissimulation! It belies the whole constitution and the whole history of the order. It is a device for the purpose of taking advantage of a sudden revolution in public opinion; but it lacks the usual cunning of the Jesuits—its palpable absurdity must excite the laughter of Europe.

A strange practical paradox does Europe present at this moment. The potentate who has hitherto been the very impersonation of both absolutism and obsequiousness, has suddenly become the most ostensible representative of modern reform in Europe. Old Rome, which has sat among her seven hills, like a decrepit hag, suffocated with antiquated trumpery, and mumbling out traditional imbecilities, has suddenly arrayed herself in the latest fashion of the times, put on the armor of liberty, and shouted with her old cracked voice for the liberation of the nations. Strange spectacle!

But what is to be the upshot? Is this a transient spasm produced by an adventitious cause—by the unexpected eccentricity or virtue of a single man, or is it the development of general and permanent tendencies? Is there anything in the utterly demoralized condition of Italy to justify the hopes which the friends of freedom are now indulging respecting it? Did ever any Papal country, so long debased as Italy, Spain, Portugal, Mexico, the governments of South America, thus suddenly rise up from the dust, except it be to fall back again, overwhelmed with anarchy and blood? Will the decrepit old form wear vigorously its new panoply, and the cracked old voice keep up its shout for liberty amidst the clash of arms, should it come, or the clamors of faction, which will be inevitable? Time will show; but one thing is certain—if Italy succeeds thoroughly and permanently in her proposed reforms, without at the same time overturning the ecclesiastical throne of her reforming pope, and transforming essentially her religious system, then will she prove that the best friends of man have erred in the importance which they have always attached to popular virtue as a means of popular freedom, and to religious liberty as the first condition of civil liberty.

DECEMBER COLLECTION.

We would remind the brethren of the New England and Providence Conferences, that the present is the month appointed by these two Conferences, for the Annual Collection for the Biblical Institute. This collection, though it should average about four or five dollars to each congregation, is all that is at present necessary for the support of the institution, yet it is indispensably necessary. New England Methodism stands committed before the whole Christian community by its struggles the last ten or twelve years to meet its inevitable demand for ministerial education—it has now in its possession a substantial edifice, free of debt, and some \$10,000 of capital; it has an organized institution, and this organization is not satisfactory in its principle or its officers, is subject to the discretionary power of the church. There can now be no vindication for us before the public, if we let this great interest suffer by neglect. The trustees are but your representatives, appointed by the Conferences; they have done their duty; they devote the further fate and honor of the measure on you. Forget not, brethren, this collection. Let not petty or querulous objections discourage you. Many years ago the great and good Dr. Clarke wrote—"We want some kind of seminary for educating such workmen as need not be ashamed. * * * Every circuit cries out, 'Send us acceptable preachers.' How can we do this? We are obliged to take what offers. The time is coming, and now is, when illiterate piety can do no more for the interest and permanency of the work of God than lettered irreligion did formerly. Speak, O speak speedily to all our friends!" Let us get a plan organized without delay! Wesley himself proposed such an institution in the first Methodist Conference ever held, and our brethren across the waters now sustain two of them by just annual contributions as we propose. Feel then, brethren, that this is a truly Methodist measure, as well as a great and indispensable demand of our times; speak out for it like men who can appreciate the true interests of your cause, and let not one of us fail to obey the ordinance of our Conferences by omitting the collection.

NORWEGIAN IMMIGRANTS. There are about 23,000 immigrants of this nation lately settled in Northern Illinois and Wisconsin. There are 500 in the city of Chicago alone. They settle generally in communities by themselves, have frequently some little property, and are a sober, industrious and intelligent class of population. They are particularly desirous of having schools and religious instructions. The American Tract Society has colleagues of their own nation at work among them, and is about to publish some books for them in their own language.

Correspondence.

LETTER FROM MAINE.

Excursion in Penobscot Co.—Temperance—Sad Fact—Agency of the rich.

BR. STEVENS:—Having engaged to explore the county of Penobscot as health and circumstances will permit, this fall and winter, for the purpose of presenting the claims of Temperance upon the friends of humanity, it has been desired by some readers of the Herald, that I should send you some of my observations.

This county embraces an extensive territory, with nearly forty incorporated towns. I have already visited some twenty-five towns, and preached upon righteousness, temperance, and judgment to come. There has been a great decline in feeling and action in this department, and of morals, within the past two or three years in this section. The novelty of the subject is past, and sober earnestness in the prosecution of this enterprise must take its place. There are from an hundred and fifty to two hundred rum-holes in this county, if I had correct information. The recovery of those who have relapsed is a doubtful case so long as temptations are thus multiplied in our midst. Our hopes rest upon the education of the rising generation. The effect of so many rum-shops is terrible beyond human calculation on those who have given themselves up to their cups again. One instance I will name, which is only one out of multitudes that occur all over our land. The poor, wretched man, a few years since, was a member of our evangelical church, and lived with enjoyment of peace with God. In an evil hour he fell in the practice of dram drinking. Some time within a year or more, he went home intoxicated, and abused his poor wife to such a degree, that she is now high death's door (or dead), as the result of that beating. Last week he went to his wretched home with horrid curses, and frightful threats against his sick and dying wife. He wished her dead and in hell, and threatened to take her life at once. I learned from her pastor that the poor sufferer was resigned and happy in view of her departure. Just look at the contrast between husband and wife. He, transformed by intoxicating drinks into a living demon—she, under the sweet influences of the grace of God, happy, though suffering as she does. This is a picture of real life, not of fancy. A number of cases have come to my knowledge, of wives having to leave the place they call home, and flee for their lives. There appears on the part of those who deal, a desperation, bordering upon diabolical, to keep their grasp upon the victims of appetite. Consequently every stranger they can devise is brought into requisition to obtain the liquor unseen and deal it out. Rum-sellers are not alone responsible in this matter. No! There are wealthy and influential men, who might do much to abate this evil, that either stand aloof or aid and encourage these murderers in their business. Not a few places within this county are cursed with this rum aristocracy now. They are like the dog in the manger—barking at all the measures adopted, and thereby saving to the rum-sellers, all these temperance people are wrong, and you and I alone are right. Our new law works well when we can bring it to bear upon the unlawful trafficker. There are those in this country who will not give up the contest, come what will. Fighting with truth and weapons of God's preparation, we are looking, hoping, and confidently expecting our good cause to move forward.

Brewer, Dec. 2, 1847. T. HILL.

CHINA.

The interest for the Evangelization of China is extending constantly; most of the leading denominations of Protestant Christendom have already dispatched, or are about to dispatch, laborers into that new and vast field. It is white unto the harvest, the days of its antiquated heathenism are evidently ending, and the next generation will probably witness marvellous revolutions in the political, social, and religious condition of that marvellous people. The New York Recorder gives the following letter from Rev. Mr. Dean, showing an unexpected amount of Missionary activity at the outposts of the empire:—

HONG KONG, Aug. 18, 1847.

During the last month the following missionaries have arrived at Hong Kong:

Per *Ashante*, July 25.

Mr. and Mrs. Shuck, (Soc. Bap. Con.) for Shanghai
Mr. and Mrs. Tobey, " Canton.
Mr. Johnson, " Am. Epis. Society Shanghai.

Per *Hugh Walker*, July 27.

Mr. and Mrs. Hudson, (Lond. Miss. Soc.) Hong Kong.
Dr. Hiersberg, (Soc. Fem. Education) Ningpo.
Miss Selmer, " "

Per *Heber*, August 14.

Mr. and Mrs. Duty, (A. B. C. F. M.) Amoy.
Mr. Talmage, " Canton.
Mr. and Mrs. White, (Am. Methodist) Fu-Chau.
Mr. Collins, " "

Per *T. W. Sears*, August 17.

Mr. and Mrs. Yates, (Southern Bap. Con.) Shanghai.
Those of the above for Amoy have sailed from here, and those for Fu-Chau and Shanghai are expected to leave for their respective stations in a few days, negotiations for passage being made. In addition to the above, the following missionaries have visited Hong-Kong since my return to China in October last, some for health and others in going to or from their field of labor.
Messrs. Roester, Genach, Hamburg and Lechler, (German).
Mr. and Mrs. Carpenter, and Mr. and Mrs. Wardner, Sabbatharians at Shanghai.
Mr. and Mrs. Graham and Mr. and Mrs. Brown, to the United States. Mr. and Mrs. Young to England.
Mr. & Mrs. Johnson, A. B. C. F. M., at Fu Chau.
Dr. and Mrs. Bridgman, " Canton.
J. Bidgman, " Amoy.
Mr. and Mrs. Peck, " Canton.
Mr. Bonney, " Canton.
Mr. and Mrs. Jenks, Am. Bap. Miss. Union, Bangkok.
Mr. & Mrs. Peary, Soc. Bap. Con., now at Hongkong.
Mrs. Clopton, " Canton.
Mr. Clopton, " died at Canton.
Mr. and Mrs. Lord, Am. Bap. Miss. Union, at Ningpo.
Dr. Devan, " U. S. A.
J. Stronach, London Miss. Society, at Shanghai.
H. A. Brown, Gen. Assembly Board, Amoy.
Wm. Spear, " Canton.
Mr. French, " Bangkok.
Mr. and Mrs. Mattoon, " "

Dr. House, " Ningpo.
Mr. Quarterman, " from Amoy to U. S. A.
Dr. Cumming, " "

The drainage of the town and the improved dwellings of Hongkong, have gained for it the reputation of salubrity, and it may now be regarded perhaps as the most healthy residence open to foreigners in China. Two or three different congregations of Chinese are assembled on the Sabbath for religious worship at Hongkong, and several out-stations are occupied within a few hours' sail of this place. The general appearance of the town has so rapidly improved, as scarcely to be recognized by persons after a few months absence; and notwithstanding the statements of interested parties, the place in its external appearance is prospering, and is within an hour's sail of a dozen villages on the main land. The Chinese population of the town appears increasing, and our worshipping assemblies are improving, and we labor with encouragement that God will pour out his spirit, and save souls among us.

*Temporarily.

MR. LOVELL P. WINCH is no agent of ours. If our subscribers pay him money, it will be at their own risk.

FOREIGN RELIGIOUS ITEMS.

SIX NEW EPISCOPAL BISHOPS FOR INDIA.—It is contemplated to apply the principle of sub-division which has recently been adopted by the English government in the diocese of Australia to India, the whole of which enormous territory is under the ecclesiastical jurisdiction of the four Bishops of Calcutta, Bombay, Madras, and Colombo. These four sees are to be divided, and six new sees formed, so that for the present there will be ten Indian Bishops instead of four, and this number will be increased as speedily as circumstances will admit.

ROMAN CATHOLIC HIERARCHY IN ENGLAND.—All the documents relating to this long-debated question among the Catholic clergy in England, have arrived in London. The Right Rev. Dr. Walsh, heretofore vicar apostolic of the midland district, is now Archbishop of Westminster; Dr. Wiseman, who, it was expected, would occupy that position, is to be Bishop of Birmingham. The title of vicar-apostolic is to be abolished, and the bishops are to be called after their respective sees—such, for instance, as Bishop of Northampton, now held by Dr. Waring. Preparatory to the further increase of the number of Bishops by four more, the division of England into a greater number of bishoprics is under the consideration of the Pope. There are also to be created one or two more Archbishops, and it is not improbable that ere long all the arrangements respecting a nuncio from Rome, will be effected. The preparations look ominous. If they arouse the true friends of the gospel in England, they will yet prove a blessing.

A party of monks, says the Bristol Gazette, have established themselves at Spring Park, near Stroud, and are daily seen walking in the neighborhood with "cow and sandaled shoes," to the great astonishment of the rustics.

DR. PUSEY.—The Tablet, a Roman Catholic paper, states, that Dr. Pusey is in the habit of hearing confession, not only in the diocese of Oxford, but in other dioceses of England; and that he is also in the practice of administering vows to persons (females) whom he calls nuns—regulating all the details of the convent (situated in the metropolis) with the authority of a lady abbess.

JAWS.—The Jews of Aix, in gratitude to Pius IX. for what he has done for persons of their faith at Rome, have put up prayers in their Synagogue for his Holiness.

The receipts of the British and Foreign Bible Society last year, amounted to £117,000, being the largest amount entrusted to its management.

The London Post Office is not to be opened, as was reported, for a general delivery of letters on the Lord's day.

FREE CHURCH AND GOVERNMENT AID.—At the meeting of the Congregational Union, Dr. Alexander of Edinburgh, warned his hearers of the probability of an offer of a *regium donum* to the Scotch Free Church, through the mediation of Mr. Fox Maule.

A national league is in contemplation, set on foot by the religious bodies of Scotland, designed to concentrate the influence of all classes and sects who are in favor of the Sabbath. Sir Andrew Agnew, so well known as an advocate of the Sabbath, has published a striking letter on the subject, in which he states some remarkable facts respecting the increase of Sabbath desecration, and urges considerations for unity and energy among Christians on this subject.

The following statements were presented at a meeting of the Wesleyan Missionary Society, lately held in Edinburgh, viz:—

"That the society occupies, in various heathen and Popish countries, 293 principal stations, besides a much larger number of subordinate ones; that its chapels and preaching places are 2597; that it employs 427 ordained missionaries, exclusive of 771 other paid agents, such as catechists, &c., and 1074 unpaid agents; that its church members are 106,445; that its scholars in the day and Sabbath schools, are 72,000; and that it has eight printing establishments in vigorous and incessant operation. The contributions received last year, from all sources, for the support of this extensive Protestant missionary institution, amounted to the large sum of £115,762 3s. 2d.

THE PROPERTY QUESTION.

We have received opinions from various sections of the Northern Church, and from brethren of the highest character in it, favorable to the views advanced in our late article on the church property. These opinions are from adherents of both parties,—for and against the plan of the General Conference. It seems to be conceded by most, that the latter plan, however desirable its friends may consider it, has hopelessly failed; and if the two sections of the church are to be saved from the continued agitations and calamities of this controversy, and also from the scandal of a civil prosecution, some other arrangement must be adopted, and that two indispensable conditions of such an arrangement must be, first, That it must not require a division of the property; second, That it must not involve a compromise of the anti-slavery convictions of the church. We attempted in our article to meet these conditions. It would be a pleasure to us to lay before our readers some of the letters referred to, but they have been sent us as private opinions. All articles on the subject designed for publication, we insert.

THE HERALD.

Brethren of the ministry, the time is nearly at hand for the commencement of our new volume; all new subscribers should begin with the beginning of the year; have you made yet the usual annual effort to replenish our list? This, as you are aware, is not only requisite to pay for your own paper, but if made energetically, will fill your pockets also. We afford you, now recollect, 50 cts. on every new subscriber, and 10 per cent. on all dues obtained for us. By these liberal allowances, you may, between this and the first of January, clear enough to procure for your libraries some of the best works of the day; and, meanwhile, you will promote the true interests of the church by the circulation of its organs. Take the paper, then, into your social meetings, and in the rounds of your pastoral visits; urge it among the people—only try, we will guarantee the result.

CHURCH MUSIC.—An able article on this subject, from the pen of Dr. J. T. Peck, has appeared in successive numbers of the Ch. Ad. & Journal. We would have transferred it to our columns, were not its length too formidable; it should be printed as a tract and circulated through all our churches. It is astonishing that the public Christian sentiment of N. England especially, can tolerate the present condition of church music. The people should contend unyieldingly for the right of singing God's praise in his temple, as they once contended for the right of the Communion "in both kinds," or the right to read the Scriptures. As for ourselves, whether in or out of the pulpit, we never have, and never shall relinquish this privilege, nor the other good old one of getting on our knees when we approach the throne of God.

LITERARY ITEMS.

The English correspondent of the N. Y. Mirror says: "Every thing in the literary world is dull as possible; but few of the periodical publications hold their own and few works of much importance are announced as forthcoming. Macaulay is engaged on a History of England, and the celebrated antiquarian, Dr. Britton, has promised a book which shall effectually clear up the mystery hanging over the authorship of Junius; his work, he says, will be illustrated with portraits of the authors."

Professor Ingraham, the well known novelist, has taken holy orders, and is now a clergyman of the Protestant Episcopal Church—so says the New York Sunday Dispatch. We hope the "Professor" (where did he derive the title?) will deliver some rather emphatic homilies on the light trashy reading of the day. He has heavy accounts to settle with his conscience in this respect.

KIRWAN'S LETTERS have been republished in England. They are exerting an extensive influence. The N. Y. Commercial gives a hint about their authorship, and speaks as follows of them:

Not long since the Freeman's Journal spoke very slightly of "Kirwan's" letter to Rt. Rev. Bishop Hughes, and assured the writer that the reverend prelate would never trouble himself to read, and probably would scarcely ever hear of them. This week, Bishop Hughes himself occupies two columns of the Journal, says that he "has not read the letters through," though he has "twice attempted to do so;" that they afford intrinsic evidence that the author is an Irishman; that they "have attracted some attention;" "some notice" which "is to be ascribed not to any novelty in the pretended argument, but to a certain singleness of style;" and finally announces that he will, on his return from an absence from the city of a week or two, publish in the Journal a series of articles, if not in reply to "Kirwan," yet upon the same topics. The editor of the Journal therefore must have been mistaken in his estimate, a few weeks ago, of "Kirwan's" letters, which by the way are generally attributed to the Rev. Mr. McMurray, a Presbyterian clergyman at Elizabethtown, N. Jersey.

It is said that Victor Cousin, the philosopher, has embraced Christianity, and is about to become a monk of La Trappe.

UNITARIANISM IN BOSTON.

The decline of Unitarianism in Boston is thus affirmed by the Rev. Mr. Fodick, on the occasion of his resigning the charge of a Unitarian church in this city:

"The truth is, that throughout the city the wealthy class, those on whom it has been said Unitarianism here most relies, have been lately dying out. The rich resort to the suburbs, or the remote country, determined to escape the din and discomfort which business had created, and is continually increasing in this prosperous, but crowded community. There can be no question that Boston is fast losing its character as a city of Unitarians. The population which departs, costs Unitarianism more than is compensated by that which enters."

CHOIRS IN

From the Democratic Review.

MINISTERING ANGELS.

BY EMILY E. CHURCH.

Mother, has the dove that nestled
Leaving upon thy breast,
Folded up its little pinion,
And in darkness gone to rest?
Nay, the grave is dark and dreary,
But the lost one is not there;
Hear'st thou not its gentle whisper,
Floating on the ambient air?
It is near thee, gentle mother,
Near thee at the evening hour;
It looks up from every flower,
And when night's dark shadows flee,
Low thou bendest thee in prayer,
And thy heart feels nearest heaven,
Then thy angel babe is there.

Maiden, has thy noble brother,
On whose many form thine eye
Loved full of pride to linger,
On whose heart thou couldst rely,
Though all other hearts deceived thee,
All proved hollow, earth grew drear;
Whose protection, ever o'er thee,
Hid thee from the cold world's sneer,
Has he left thee there to struggle,
All unaided on thy way?

Nay, he still can guide and guard thee,
Still thy faltering steps can stay;
Still, when danger looms o'er thee,
He than danger is more near,
When in grief thou dost not pity,
He, the sainted, marks each tear.

Lover, is the light extinguished
Of the gem that, in thy heart
Hidden deep, to thy being
All its sunshine could impart?
Look above—his burning brighter
Than the very stars in heaven;
And to light thy dangerous pathway,
And thy new-found glory's given.
With the stars of earth commingling,
Thou the loved one mayst forget,
Bright eyes flashing, tresses waving,
May have power to win thee yet.

But 't is that guardian spirit
Of which thou art so proud,
Still, when danger looms o'er thee,
He than danger is more near,
When in grief thou dost not pity,
He, the sainted, marks each tear.

Orphan, thou most sorely stricken
Of the mourners thronging earth,
Clouds half veil thy brightest sunshine,
Sadness mingles with thy mirth.
Yet, although that gloom be so,
Which has pillowed off thy head,
Now is cold, thy mother's spirit
Cannot rest among the dead.
Still her watchful eye is o'er thee,
Through the day and still at night;
Hers the eye that guards thy slumber,
Making thy young dreams so bright,
O, the friends, the friends we cherish,
How we weep to see them die—
All unthinking they're the angels
That will guide us to the sky!

BIOGRAPHICAL.

For the Herald and Journal.

A VETERAN GONE.

Luther Sampson died at Kent's Hill, Redfield, Me., Aug. 31, at the advanced age of 87 years and 5 months. His name has long been known to the public as the founder and patron of the M. W. Seminary. About 30 years ago, with a forecast for which he was always remarkable, he devised the plan of a school for the better education of young men intending to enter the ministry in the M. E. Church, together with the sons of the ministry of that church, as also of indigent young men in general. This school, after various modifications of the original plan, finally resulted in the establishment of the above named institution.

Father Sampson removed from Duxbury, Mass., to this town, about 47 years ago. At this time he was a communicant in the Congregationalist Church in that place. On removing to this town, he became acquainted with the Methodists, and soon united himself with them. In this communion he spent the remainder of his life, and for many years, till age and growing infirmities prevented, he was a principal agent in sustaining the institutions of the gospel among the people.

Much of the time he held the offices of both steward and class leader, and the duties of which he discharged with great fidelity. For about six of the last years of his life, he suffered from a paralytic affection, which wholly laid him aside from active life, and in a great measure confined him to the house. During this time he suffered a gradual decline, till about two or three weeks before his death, when, from an attack of the disease of the season, he rapidly declined, till death ended his sufferings.

Father Sampson was no ordinary man. With a mind much above the ordinary grade, a character of great decision and energy, a heart devoted to the cause of virtue and religion in the world, his influence both in the church and community could not be but extensive and salutary. He was a liberal contributor to all the benevolent institutions of the church, both at home and abroad, while he lived, and made large appropriations to bless the church and the world when he should be removed.

His was a rare example of active benevolence. Men not unfrequently distribute an estate at death, when they can hold it no longer; or, on the contrary, in life, and in that time of life, too, when men hold their property with the firmest grasp, give away all that he had, reserving to himself and wife a bare maintenance for the rest of life. Though his estate was never large, being mostly or all the fruits of his own industry and economy, mostly acquired in the cultivation of a farm, his bequests to different charitable objects probably considerably exceeded 20,000 dollars.

While the poor, the widow, and the fatherless were not forgotten, the worn-out preacher of the gospel, his widow, and orphans, he seemed to regard as his special charge. The cause of missions has also shared largely in his benevolence, and till the day of his death his interest in this cause suffered no abatement. It was among the last things of which he heard him speak, to express his deep interest in the cause of the perishing heathen.

I knew father S. upwards of twenty years, and for several years of that time very intimately, and I deem it but just to say, that such an example of the entire sacrifice of self-interest to the general cause of charity, I have seldom if ever known.

His last sickness was painful, and he suffered much, but endured all with the utmost patience and resignation, at all times blessing God for "ten thousand mercies," and acknowledging the kindness of friends for every attention. His end was peace, and he no doubt has entered into his rest. He has left an aged widow to mourn a temporary separation, when she also, I trust, will take her seat with him in the kingdom of glory. May God bless her and the surviving children and relatives with his grace on earth, and with a rich reward in his everlasting kingdom.

Kent's Hill, Nov. 20. GEO. WEBBER.

Sister MARY R., youngest daughter of the late Rev. A. Medcalf, fell asleep in Jesus, Nov. 19, aged 21 years. She found the Savior seven years since, and proved his ability to redeem from all iniquity two years after. From the commencement, she was an ornament to the Christian church. Her protracted sufferings were borne with Christian meekness and resignation. A few minutes before her exit, after taking an affectionate leave of her friends, and requesting them all to meet her in heaven, she exclaimed, "I am going home! Jesus is with me! He is my Savior and Redeemer! Glory! glory! I am enough! Glory! glory!" and expired without a struggle or a groan. "Let my last end be like hers." Much might be said of our esteemed sister, of her amiable disposition, her cultivated mind, her deep and uniform piety, and her qualifications for usefulness, but I forbear.

Greenland, Dec. 4. F. FURBER.

HARRIET DUGGIN died at her father's house, at Newton, Upper Falls, Nov. 27, aged 24 years. She was originally from Northwood, N. H. She experienced a change of heart, and connected herself with the church at Newmarket, N. H., during the labors of Br. E. Scott, in that place, some years ago. Her last days were distinguished by the most eminent manifestations of grace, and her death was gloriously triumphant.

J. SANBORN.

BR. GARDNER F. CASS died in Bridgewater, N. H., Oct. 26, aged 34 years. Br. Cass was converted to God under the labors of Br. R. Bearborn, about six years ago, and united with the M. E. Church in the place, of which he remained a worthy and acceptable member until called to join the church above. As might be expected, his end was peace. He has left a wife and three small children to mourn his loss. May the Lord sanctify this affliction unto them.

Bristol, N. H., Nov. 30. C. L. MCCURDY.

Sister LAURA C. COLE died of consumption, in Alexandria, N. H., Nov. 11, aged 19 years. She was converted to God some time in the first part of the year 1841, and joined the M. E. Church, of which she lived and died a worthy member. Perfect resignation to the will of God was manifested in her last sickness, and her death was one of victory and holy triumph. The last word that she uttered was "Glory," which, however, was only commenced here, and probably finished in a glorious eternity.

Alexandria, N. H., Nov. 27. JOHN GOULD.

Mrs. MERCY R., wife of Br. Charles Steison, died in Newton, Mass., Nov. 12, aged 31, a member of the Methodist Episcopal Church in Watertown. Mrs. S. was a native of Indiana, Me., where she was converted to God sixteen years since. Though she gave her heart to God when young, yet she "followed on to know the Lord," continually looking unto Jesus, the author and finisher of her faith. She was a person of much piety and devotion, and yet of affliction, practically illustrating the fallacy of the idea that the present state is retributive. She came near the banks of Jordan many times during her pilgrimage, and finally departed, feeling that all was well, leaving a husband and an infant child.

Watertown, Dec. 1.

PEACE DEPARTMENT.

For the Herald and Journal.

REPORT ON PEACE.

The third and last resolution of the Conference is couched in the following language, viz.: "That we recommend to the members of this Conference to preach on this subject, and apply the precepts of the gospel of peace to the specific end," that is, the cessation of war, and the duty of Christians in regard to it. Have the preachers of the New England Conference heeded this recommendation? The 25th inst. will be a favorable period. But perhaps it may be well to inquire, What are those precepts which we are to insist upon as forbidding war? They are abundant, as the least attention to the New Testament will show.

1. All those passages which require love to God, and because of it love to our neighbor, clearly forbid war:—"Thou shalt love the Lord thy God with all thy might," &c., "And thy neighbor as thyself." He whose heart is filled with love to God and man cannot fight, nor approve fighting. "Love is the fulfilling of the law," and the law is, "Thou shalt not commit adultery," "Thou shalt not kill," &c.; "Love worketh no ill to thy neighbor." The term neighbor is explained by our Savior in the parable of the Samaritan.

2. Such precepts as enjoin a pacific spirit are opposed to war. "Follow peace with all men," "Have peace one with another;" "Blessed are the peace-makers, for they shall be called the children of God;" "As far as lieth in you, live peaceably with all men;" "Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." War, of any kind, cannot find shelter here.

3. Those passages which condemn a spirit of contention and strife. "To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men;" "Let us walk honestly, as in the day, not in strife and envy;" and the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you;" "For whences there is among you envying and strife, and divisions, are ye not carnal, and wild men?" "Now I beseech you, brethren, mark them which cause divisions, and offences contrary to the doctrine which you have learned, and avoid them."

4. Those passages which declare the nature of pure religion stand opposed to war. "For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost;" "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance;" with which of these can a man fight?" "But the wisdom which is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy;" "Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Perhaps, however, it may be right to have war, that there may be orphans and widows to visit! Shame on those who would foist upon Christianity the doctrine that war is congenial therewith!

5. We are obviously contrary to the new nature of the Christian. "Therefore, if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new;" "For ye are dead, and your life is hid with Christ in God;" "But ye put off all these, anger, wrath, malice, blasphemy, filthy communication out of your mouth," &c., and have put on the new man;" "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby, and come and preached peace to you which were afar off and them that were nigh." How can war be carried on without enmity? "For as many as are led by the spirit of God they are the sons of God,"

Eoes the spirit of God ever lead his sons to the works of the flesh, among which are hatred, variance, wrath, strife, and murders, all of which are essential to, and involved in, war.

6. We cannot be reconciled with the religion of Christ, if we but consider the numerous passages of the New Testament which insist upon the love of enemies, and the forgiveness of injuries. "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth, but I say unto you, that ye resist not evil, but whoever shall smite thee on the right cheek turn to him the other also;" "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy, but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you;" "Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine, I will repay, saith the Lord; therefore if thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head. Be not overcome with evil, but overcome evil with good;" "Put on, therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another, if any man have a quarrel against thee, even as Christ forgave you, so also do ye;" "Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous, not rendering evil for evil, or railing for railing." Can war inscribe such texts for mottoes on her banners?

7. War is contrary to the example of Christ and his apostles. Our blessed Lord declared, "If my kingdom were not of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence." In no instance did he show the carnal spirit of war. He commanded his disciples, on one occasion, to buy swords, but evidently with the design of working a miracle, and of rebuking all appeals to deadly carnal weapons. His language to his disciples now is, "Put up now thy sword." Who can say he takes Christ for his example, when he either advocates war or engages in it? And if war is right for one, it is for another. Then Christians may fight each other, if occasion offers, and plead Christ's example to sustain themselves. Fearful confusion!

8. But war is most undoubtedly condemned by the act of prayer enjoined upon all Christians. "I exhort therefore that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men, for kings, and all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty." Such prayers are not suited to the views of military men, and it is questionable, if any chaplain were to utter them, or to insist upon them, whether he could be tolerated among warriors. "Bless them which curse you, and pray for them which despitefully use you." So did our Savior, Luke 23:34; and Stephen, Acts 7:60; and Paul, 1 Cor. 4:12. Can we pray Scripturally for an enemy, at one moment, and the next be seeking to destroy his life? The nature, duty, and spirit of prayer stand fearfully arrayed against war.

Such, and others, might be enumerated, are the precepts of the gospel of peace which we seek to enforce, as teaching the heavenly doctrines of peace. "Peace on earth and good will to men." On these Scriptures, and indeed, on the very tenor and spirit of the gospel, we plant ourselves, as upon an immovable basis, against which the gates of hell shall not prevail, while we throw to the pure breezes of heaven our banner of love, on which is inscribed, "All war is contrary to the gospel of Christ!" C. S. MACREADING.

Webster, Dec. 22.

INCREASE OF MISSIONARIES.

"Never," says a writer in an exchange paper, "if we may judge from the general character of the press, was there, at any period of the world, so extensive an interest taken in the subject of efforts for the diffusion of knowledge and Christianity throughout the world." The American Board, it is stated, have now in the foreign field five hundred and twenty-six laborers; the Baptist Union, upward of two hundred and fifty; and both these societies contemplate sending out, the ensuing month, large reinforcements of these devoted men, in addition to the several companies that have sailed within a few weeks past.

"At the same time the Episcopal and Methodist, as well as the Presbyterian Churches of this country and Great Britain, are making increased efforts for multiplying the number of their foreign missionaries."

"At the annual meeting of the committee of Wesleyan Missions, says a London paper, it was resolved to increase the number of stations, and to add thirty additional laborers to those already in the field. The new stations are chiefly in India, Africa, and Australia. Openings are presented to the Society for a further increase of their missionary force; and were men and means forthcoming, fifty more could at once be employed. The Watchmen say truly:

"Never were the heathen, throughout the world, so willing to receive missionaries, and to listen to their teaching. Witness the country of Ashanti, Arabia, Dahome, and other parts of Western Africa, and the interior nations of the southern portion of that vast continent; not to insist on India, open from north to south, and from east to west, to the labors of the Christian teacher; or on the openings in Australia and Feejee; and last, though not least, in the empire of China. Never was there such facilities as at the present time for conveying missionaries throughout the world, and of maintaining a communication with them, for their support and comfort."

YOUTH'S DEPARTMENT.

LITTLE JAMIE.

One Sabbath, little Osmore was too unwell to attend church, and was sitting alone with his mother at home.

She had been telling him of a little boy, just about his own age, where she had visited a few days before, who was then well, active, and playful. He was as sportive as the little kitten he caressed so fondly, but now was very sick, and his friends feared he could not live.

Osmore was silent a long time, while his mother was occupied in reading, but suddenly interrupted her with—"Mother, should you be willing I should die, if God wanted me to?"

She was somewhat startled at the question, but replied, "It would be very hard for me to spare you, Osmore; but I hope I should be willing to give you up, if God required it. Should you be willing, yourself, to die, Osmore?"

"I should like to die, but if God wanted me to die, I would. It would be wicked not to be willing, wouldn't it, mother?"

His mother watched the flushed cheeks and quick breathing of her little boy, as he reclined his aching head upon her bosom, and prayed that he might not so soon be called to show his willingness to die.

It proved only one of those short though severe attacks so incident to childhood, and he was soon enjoying his accustomed health again. Two or three days after, he called with his mother, to see the little sick boy, of whom they were speaking.

He lay pale and emaciated, in a kind of stupor,

unconscious of the agony of his friends, who watched over him so anxiously, and except when roused by the paroxysms of distress, he had scarcely waked since that day, when full of gloom, he, with his petted kitten, apparently in equal enjoyment of health, lay down and slept upon the rug together.

But that "pestilence that walketh in darkness," disturbed the quietness of that afternoon nap, and when his watchful mother removed him from the rug to his bed, the hand of disease was already laid heavily upon him.

The prevailing malady of the season had made that lovely child, the youngest and the pet of his family, a sure victim.

The physician was promptly called, and food and sleep were almost forgotten; while his friends endeavored to arrest the progress of the disease; but God was trying the faith of those parents.

Now, "Were they willing little Jamie should die, if God wanted him to?"

It was a question asked in all the earnest simplicity of a little child. Could any one more thoroughly probe a parent's heart, or prove a parent's faith?

The next Sabbath, Osmore attended meeting twice, as usual, and afterwards the funeral of that little boy!

Two weeks before, he was as well as any of my dear readers are now, and had as fair a prospect of a long and useful life. That little narrow coffin contained the body which had so recently been vigorous and active. The soul had gone to God who gave it. He no longer tossed restlessly on that bed of suffering, or required the watchful care of friends.

Should you as suddenly be taken from your parents, and those who love you, as little Jamie was, let me ask you in Osmore's simple language:

"Would you be willing to die, if God wanted you to?"—Well-Spring.

LADIES' DEPARTMENT.

From the Charleston Courier.

THE BEAUTIFUL MANIAC.

"The fire that in my bosom preys
Is like some volcanic life,
No torch is kindled at its blaze—
A funeral pile!"

In the morning train from Pittsburg, there was a lady closely veiled, in the same car with ourselves. She was dressed in the purest white, wore gold bracelets, and evidently belonged to the higher circles of society. Her figure was delicate, though well developed, and exquisitely symmetrical; and when she occasionally drew aside her richly embroidered veil, the glimpse of her features, which the beholder obtained, satisfied him of her extreme loveliness. Beside her sat a gentleman in deep mourning, who watched over her with unusual solicitude, and when she attempted to rise, he excited the curiosity of the passengers by detaining her in his seat.

Outside the cars all was confusion; passengers looking to their baggage, porters running, cabmen cursing, and all the usual hurry and bustle attending the departure of a railroad train.

At the first motion of the car, the lady in white started to her feet with one heart-piercing scream, and her bonnet falling off, disclosed the most lovely features we ever contemplated. Her raven tresses fell over her shoulders in graceful disorder, and clasping her hands in prayer, she turned her dark eyes to heaven! What agony was in that look! What beauty, too, what heavenly beauty, had so much of misery stamped upon it. Alas! that one glance told a melancholy tale.

"She was changed
As by the sickness of the soul; her mind
Had wandered from its dwelling, and her eyes
They had not their own lustre, but the look
Which is not of the earth; she was become
The queen of a fantastic realm; her thoughts
Were combinations of disjointed things,
And forms, unpalpable and unperceived
Of other's sight, familiar were to hers."

Her brother, the gentleman in black, was unremitted in his efforts to soothe her spirit. He led her back to her seat; but her hair was still unbound, and her beauty unveiled. The cars rattled on, and the passengers in groups resumed their conversation. Suddenly a wild melody arose; it was the beautiful maniac's voice, rich, full, and inimitable. Her hands were crossed over her heaving bosom, and she waved her body as she sang with touching pathos,

"She is far from the land where her young hero sleeps,
And leaves around her sighing,
But coldly she turns from their gaze, and weeps,
For her heart in his grave is lying!"

"She sings the wild songs of her dear native plains,
Every note which he loved awaking—
Ah! little do they think, who delight in her strains,
How the heart of the minstrel is breaking!"

Her brother was unmoved, and he wept as only man can weep. The air changed, and she continued—

"Has sorrow thy young days shrouded
As clouds over the morning's fleet?
Thou hast had those young days faded,
That even in sorrow were sweet!
If thou the unkind world wilt dear;
Each feeling that once was dear;
Come, child of misfortune! come hither,
I'll weep with thee a tear."

She then sang a fragment of the beautiful hymn—

"Jesus, lover of my soul,
Let me to thy bosom fly."

Another attempt to rise was prevented, and she threw herself on her knees beside her brother, and gave him such a mournful, entreating look, with a plaintive "Save me, my brother, save your sister!" that scarcely a passenger could refrain from weeping. We say scarcely, for there was one, (was he man?) who called upon the conductor to put her out of the cars. He received the open scorn of the company. His irresponsibility to such a scene of distress almost defies belief; and this, in every particular, an "over true tale." Should he ever read these lines, may his marble heart be softened by the recollection of his brutality!

Again the poor benighted beauty raised her bewitching voice to one of the most solemn sacred airs:

"Oh where shall rest be found,
Rest for the weary soul?"

And continued her melancholy chant until we reached the steamer Mount Vernon, on board of which we descended the magnificent James River, saw our unhappy brother and sister occupying the "ladies' cabin." His was a sorrow too profound for ordinary consolation, and no one dare intrude so far upon his grief as to satisfy his curiosity.

We were standing on the promenade deck, admiring the beautiful scenery of the river, when at one of the landings, the small boat pulled away to the shore with the unhappy pair, en route for the Asylum at— She was standing erect in the stern of the boat, her head still uncovered, and her white dress and raven tresses fluttering in the breeze. The boat returned, and the steamer moved on for Norfolk. They were gone! That brother with his broken heart, that sister with her melancholy union of beauty and madness.

SLAVERY.

GREAT MOVE IN WESTERN VIRGINIA.

From the Louisville Examiner, of Nov. 6, we learn that a strong "emancipation move" has commenced in Western Virginia. We know that this has been in progress for many years, but now it seems to have assumed a more decided attitude than formerly. The move, too, has been undertaken by slaveholders themselves, to some extent. The chief actor now is the Rev. Henry Ruffner, D. D., a Presbyterian minister. With him are associated S. M. Moore, John Letcher, David B. Curry, James G. Hamilton, George A. Baker, J. W. Leach, John Echols, James R. Gordon, Jacob Fuller, Jr., D. E. Moore, and John W. Fuller, all men of high character. The Blue Ridge is the natural division between Eastern and Western Virginia. Slavery cannot thrive in the West. The western portion of the State, therefore, proposes to exclude slavery by emancipation from their territory. With slavery in Eastern Virginia, the west does not propose to interfere. They say, "We would simply raise a barrier against this Stygian inundation, stand at the Blue Ridge, and with sovereign energy, declare to this black sea of misery, 'hitherto shalt thou come, and no further.'" According to the present aspect of things, there is likely to be great efforts put forth, in Western Virginia, to exclude slavery from its bounds.—West. Chr. Adv.

COMPARATIVE PHILOLOGY.

Comparative Philology is a recent science. The name, no doubt, is taken from Comparative Anatomy, in which a system is involved by a careful examination of the real structures and functions of animals. This comparison of languages had never been instituted, except casually, until the present century. Von Humboldt, Bobb, Grimm, and more recently Burnouf, Lassen and others, are here the great names. By bringing laboriously together the languages, with the history and character of the nations of Middle and Western Asia, Northern Africa, and Europe, they have developed the most brilliant results, the central and more valuable languages of the world classifying themselves into two great families, called respectively the Shemitish and the Indo-European. From these labors, and as a foundation to others, a complete revolution has been nearly accomplished in philosophical grammar, lexicography, and the methods of classical study. Memory, instead of reigning supreme, and holding firmly immense masses of heterogeneous facts, now sits at the feet of her brother reason. Grammar, from being one of the most uninteresting of studies, is becoming delightful. The foundations are laid in human nature, and the philosophical grammarian shows, or labors to show, how every branch of a verb, and every vowel change, follows not a caprice, but a natural law, and that speech, instead of a farrago of contradictions, a mass of confused utterances, is the appropriate expression of the human soul every where, whose actions, though sorely jarred by depravity, show its original brightness, as through a veil, darkly.

Adelung estimates the whole number of languages and dialects known upon the globe at 3656. Balbi rates them at 2000. But very many indicate a common origin at no very remote period. By careful examination, the number, no doubt, may be reduced to hundreds, and a very few hundreds of distinct languages, especially if we exclude mere savage or outlandish idioms. But after all this reduction, the question returns, Are these various modes of speech arbitrary, so that the learning of one but little facilitates the learning of another, or are they so connected as that it is by no means a prodigy, but might be an ordinary result of human industry to be acquainted with twenty or fifty languages? Comparative philology has solved this question. We will try, striving to avoid the fatuous abyss of Teutonic generalizing, and the flying cloud-land of French theorizing, to present some simple and intelligible views on this subject.

The soul of man is one. It struggles for utterance and articulate speech; the result must be, in its essence, every where the same. In utterance man always uses the same vocal organs. Here is another source of similarity. That is, thought and feeling must be essentially alike; the organs of expression are the same. Hence there must be, and there is, a general likeness in all articulate speech. There are, for instance, everywhere words to express existence—nouns; action gives rise to verbs, sudden emotions to interjections. Every language possesses these, and a hundred other things, because man is like man. But as it has been well remarked, there are two great classes of words, those which resemble external sounds, where sound is the echo of the sense, and those which struggle to express that which is peculiar to the soul, and for which there is perhaps no perfect picture in material things. The former class of words must be strikingly alike every where. It is in the latter that there will be the most diversity. The reason for the choice of one word here rather than another, though it cannot be considered arbitrary, is subtle, and perhaps will altogether, at least in many instances, evade our search. Then the modes of developing and connecting words are very various, and here it is that the greatest scope is given to the efforts of the comparative philologist.

The reader will observe that there is the greatest difference in the value of languages. Some are remarkably beautiful structures in themselves, and well reward the labor of examination, and their complete mastery is a mental discipline. The character and history of the people whose it was or is, may be such as that it will be a matter of exceeding interest to study the nation in their speech. Or it may embody the solemn revelation of the will of the Creator to the creature. Other languages may be rude in structure, even unwritten, and there may be nothing to interest in the history of those who speak them, except that they are men. It is upon the former class, as was natural, that the philologists of our age have laid out their strength.—Bibliotheca Sacra.

OLD TIMES.

Rev. Dr. Fox, in a paper written in 1828, to a friend, gave a familiar sketch of the manners and habits of the good people of Boston nearly a century ago. The following is that part which describes the dress of a couple as they were arranged for marriage:—

To begin with the lady; her long locks were strained upward over an immense cushion that sat like an incubus on her head, and then plaited over with pomatum, and sprinkled with a shower of white powder. The height of this tower was somewhat over a foot. One single white rose bud lay upon its summit, like an eagle on a hawke. Over her neck and bosom was folded a lace handkerchief, fastened in front by a bosom-pin rather larger than a dollar, consisting of your grandfather's miniature set in virgin gold. Her airy form was braced up in a satin dress, the sleeves tight as the natural skin to the arm, with a waist formed by a bodice worn outside, whence the skirt flowed off and was distended at the ankles by an ample hoop. Shoes of white kid, with peaked toes, and heels of two or three inches elevation, enclosed her feet, and glittered with spangles as her little pedal members peeped curiously out now.

Now for the swain. Your grandfather slept in an arm-chair the night before his wedding, that the arrangement of his pericranium, which had

been under the hands of a barber the whole afternoon, might not be disturbed. His hair was sleeked back and plentifully beflowered, while his cue projected like the handle of a skillet. His coat was of a sky-blue silk, lined with yellow; his long vest of white satin, embroidered with gold lace; his breeches of the same material, and tied at the knee with pink ribbon. White silk stockings and pumps, with clocks and ties of the same hue, completed the habiliments of his nether limbs. Lance ruffles clustered around his wrists, and a potentius fork worked in correspondence, and bearing the miniature of his beloved, finished his truly genteel appearance.

ETHER IN TOOTH DRAWING.

The veteran editor of the Boston Courier thus tells his experience in this matter.

It is now more than twenty years since, having had tooth after tooth extracted, and jaws broken times without number, we formed a resolution that no dentist should ever again make a demonstration of his strength upon our jaws—suffer as we might with that most excruciating physical torment ever inflicted upon sinful mortality, the tooth-ache. Firm and constant in our resolution, we have endured tooth-ache—not patiently, we are not philosopher enough for that—teeth have ached, decayed, and broken off, leaving their misbecoming stumps and roots to plague their owner, in return for his unshaken constancy. But all men have their frailties, and the fame of Dr. Morton's successful application of sulphuric ether in the practice of his profession of tooth-drawing, at length made an assault upon our inflexibility, and we began, like Macbeth, "to pall in resolution." Disregarding all advice to the contrary—advice founded on the presumption that the inhalation of ether would produce some diabolical consequences—we permitted Dr. Morton to apply one of his conical sponges to our mouth for about three minutes, and in as many minutes more than TEN of the afore-mentioned snags, stumps, and roots, most of which had been previously broken off even with the gums, had changed their position, which they had maintained in our jaws through a period of sixty years, for a more enlarged and slightly one on the doctor's table.

Some readers may think this statement extravagant, or intended as a pleasant piece of waggonery. If so, they do us wrong. It is literally and positively true; and the whole operation gave us not so much pain as we have received from the pricking of a pin. We are so entirely satisfied with our personal experiment, that we deem it a duty to the man who has successfully used ether as an alleviator of the pain of surgical operations, and an act of kindness to our fellow-men, to recommend to all who have suffered, as we have suffered, to go and do likewise.

TRUTH AND FALSEHOOD.

Let youth beware of the first false step. The beginning of a matter may appear trivial, but its